


Dhammapada

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For the legend of an architect's daughter and son who completed a Konark temple in one night, see [Dharmapada \(person\)](#).

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The *Dhammapada* ([Pāli](#); [Prakrit](#): धम्मपद *Dhammapada*;^[1]) is a collection of sayings of [the Buddha](#) in verse form and one of the most widely read and best known [Buddhist scriptures](#).^[2] The original version of the Dhammapada is in the [Khuddaka Nikaya](#), a division of the [Pali Canon](#) of [Theravada](#) Buddhism.

The Buddhist scholar and commentator [Buddhaghosa](#) explains that each saying recorded in the collection was made on a different occasion in response to a unique situation that had arisen in the life of the Buddha and [his monastic community](#). His commentary, the *Dhammapada Atthakatha*, presents the details of these events and is a rich source of legend for the life and times of the Buddha.^[3]

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Title

The title, "Dhammapada," is a compound term composed of *dhamma* and *pada*, each word having a number of denotations and connotations. Generally, *dhamma* can refer to the [Buddha](#)'s "doctrine" or an "eternal truth" or "righteousness" or all "phenomena";^[4] and, at its root, *pada* means "foot" and thus by extension, especially in this context, means either "path" or "verse" (cf. "[prosodic foot](#)") or both. In Tamil language 'Padam' means subject,^[5] English translations of this text's title have used various combinations of these and related words.^{[6][7]}

History

| |
|---|
| <p style="text-align: center;"><u>Pāli Canon</u></p> <p><u>Vinaya Pitaka</u></p> <ul style="list-style-type: none">• Suttavibhanga• Khandhaka• Parivara <p><u>Sutta Pitaka</u></p> <ul style="list-style-type: none">• Digha Nikaya• Majjhima Nikaya• Samyutta Nikaya• Anguttara Nikaya• Khuddaka Nikaya <p><u>Abhidhamma Pitaka</u></p> <ul style="list-style-type: none">• Dhammasangani• Vibhanga |
|---|

- [Dhatukatha](#) and [Puggalapannatti](#)
- [Kathavatthu](#)
- [Yamaka](#)
- [Patthana](#)

- [v](#)
- [t](#)
- [e](#)

According to tradition, the Dhammapada's verses were spoken by [the Buddha](#) on various occasions.^[8] "By distilling the complex models, theories, rhetorical style and sheer volume of the Buddha's teachings into concise, crystalline verses, the Dhammapada makes the Buddhist way of life available to anyone...In fact, it is possible that the very source of the Dhammapada in the third century B.C.E. is traceable to the need of the early Buddhist communities in India to laicize the ascetic impetus of the Buddha's original words."^[9] The text is part of the [Khuddaka Nikaya](#) of the [Sutta Pitaka](#), although over half of the verses exist in other parts of the Pali Canon.^[10] A 4th or 5th century CE [commentary](#) attributed to [Buddhaghosa](#) includes 305 stories which give context to the verses.

Although the Pāli edition is the best-known, a number of other versions are known:^[11]

- "[Gāndhārī Dharmapada](#)" – a version possibly of [Dharmaguptaka](#) or [Kāśyapīya](#) origin^[12] in Gāndhārī written in [Kharosthi](#) script^[13]
- "[Patna Dharmapada](#)" – a version in [Buddhist Hybrid Sanskrit](#),^[14] most likely [Sammattiya](#)^[15]
- "[Udānavarga](#)" – a seemingly related Mula-Sarvastivada or [Sarvastivada](#) text^{[16][17]} in
 - 3 [Sanskrit](#) versions
 - a Tibetan translation,^[18] which is popular in traditional Tibetan Buddhism
- "[Mahāvastu](#)" – a [Lokottaravada](#) text with parallels to verses in the Pāli Dhammapada's *Sahassa Vagga* and *Bhikkhu Vagga*.^[19]
- "[FaJuJing](#) 法句经" – 4 Chinese works; one of these appears to be an expanded translation of the Pali version; this has not traditionally been very popular.

Comparing the Pali Dhammapada, the Gandhari Dharmapada and the Udanavarga, Brough (2001) identifies that the texts have in common 330 to 340 verses, 16 chapter headings and an underlying structure. He suggests that the three texts have a "common ancestor" but underlines that there is no evidence that any one of these three texts might have been the "primitive Dharmapada" from which the other two evolved.^[20]

The Dhammapada is considered one of the most popular pieces of [Theravada literature](#).^[21] A [critical edition](#) of the Dhammapada was produced by Danish scholar Viggo Fausbøll in 1855, becoming the first Pali text to receive this kind of examination by the European academic community.^[21]

Organization

The Pali Dhammapada contains 423 [verses](#) in 26 chapters (listed below in English and, in parentheses, Pali).^{[22][23][24]}

| Sr. No. | Chapter Title in Pali | Chapter Title Transliteration | Chapter Title in English |
|---------|-----------------------|-------------------------------|--|
| I. | यमकवग्गो | <i>Yamaka-vaggo</i> | The Twin-Verses (<i>see excerpt below</i>) |
| II. | अप्पमादवग्गो | <i>Appamāda-vaggo</i> | On Earnestness |
| III. | चित्तवग्गो | <i>Citta-vaggo</i> | Thought |

| | | |
|---------------------|---------------------------------------|--|
| IV. पुष्पवग्गो | <i>Puppha-vaggo</i> | Flowers |
| V. बालवग्गो | <i>Bāla-vaggo</i> | The Fool |
| VI. पण्डितवग्गो | <i>Paṇḍita-vaggo</i> | The Wise Man |
| VII. अरहन्तवग्गो | <i>Arahanta-vaggo</i> | The Venerable |
| VIII. सहस्सवग्गो | <i>Sahassa-vaggo</i> | The Thousands |
| IX. पापवग्गो | <i>Pāpa-vaggo</i> | Evil |
| X. दण्डवग्गो | <i>Daṇḍa-vaggo</i> | Punishment (<i>see excerpt below</i>) |
| XI. जरावग्गो | <i>Jarā-vaggo</i> | Old Age |
| XII. अत्तवग्गो | <i>Atta-vaggo</i> | Self |
| XIII. लोकवग्गो | <i>Loka-vaggo</i> | The World |
| XIV. बुद्धवग्गो | <i>Buddha-vaggo</i> | The Buddha — The Awakened (<i>see excerpt below</i>) |
| XV. सुखवग्गो | <i>Sukha-vaggo</i> | Happiness |
| XVI. पियवग्गो | <i>Piya-vaggo</i> | Pleasure |
| XVII. कोधवग्गो | <i>Kodha-vaggo</i> | Anger |
| XVIII. मलवग्गो | <i>Mala-vaggo</i> | Impurity |
| XIX. धम्मद्ववग्गो | <i>Dhammaḍḍha-vaggo</i> | The Just |
| XX. मग्गवग्गो | <i>Magga-vaggo</i> | The Way (<i>see excerpt below</i>) |
| XXI. पकिण्णकवग्गो | <i>Pakiṇṇaka-vaggo</i> | Miscellaneous |
| XXII. निरयवग्गो | <i>Niraya-vaggo</i> | The Downward Course |
| XXIII. नागवग्गो | <i>Nāga-vaggo</i> | The Elephant |
| XXIV. तण्हावग्गो | <i>Taṇhā-vaggo</i> | Thirst (<i>see excerpt below</i>) |
| XXV. भिक्खुवग्गो | <i>Bhikkhu-vaggo</i> | The Mendicant |
| XXVI. ब्राह्मणवग्गो | <i>Brāhmaṇa-vaggo</i> | The Brāhmaṇa |

Excerpts

The following English translations are from Müller (1881). The Pali text is from the Sri Lanka Tripitaka Project (SLTP) edition.^[23]

Ch. I. Twin Verses (Yamaka-vaggo)

1. All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws

Manopubbaṅgamā dhammā manoseṭṭhā manomayā
Manasā ce paduṭṭhena bhāsati vā karoti vā
Tato naṃ dukkhamanveti cakkam'va vahato padaṃ.

the carriage.

2. All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.
- Manopubbaṅgamā dhammā manoseṭṭhā manomayā
Manasā ce pasannena bhāsati vā karoti vā
Tato naṃ sukhamanveti chāyā'va anapāyinī.
5. For hatred does not cease by hatred at any time: hatred ceases by love, this is an eternal rule.
- Na hi verena verāni sammantīdha kudācanaṃ
Averena ca sammanti esa dhammo sanantano.

Ch. X. Punishment (Daṇḍa-vaggo)

131. He who seeks his own happiness by hurting or killing beings, never finds happiness and will not escape from his sufferings .
- Sukhakāmāni bhūtāni yodaṇḍena vihiṃsati
Attano sukhamesāno pecca so na labhate sukhaṃ.
132. He who seeks his own happiness not by hurting or killing beings but by purifying oneself; will find happiness and ends all sufferings.
- Sukhakāmāni bhūtāni yodaṇḍena na hiṃsati
Attano sukhamesāno pecca so labhate sukhaṃ.
133. Do not speak harshly to anyone; those who are spoken to will answer you in the same way. Indeed, Angry speech is painful and retaliation may overtake you.
- Mā'voca pharusaṃ kañci vuttā paṭivadeyyu taṃ
Dukkha hi sārambhakathā paṭidaṇḍā phuseyyu taṃ.

Ch. XII: Self (Atta-vaggo)

157. If a man hold himself dear, let him watch himself carefully; during one at least out of the three watches a wise man should be watchful.
158. Let each man direct himself first to what is proper, then let him teach others; thus a wise man will not suffer.
159. If a man make himself as he teaches others to be, then, being himself well subdued, he may subdue (others); one's own self is indeed difficult to subdue.
160. One is one's own refuge, what other refuge can there be?? With self well subdued, a man finds a refuge such as few can find.
161. The evil done by oneself, self-begotten, self-bred, crushes the foolish, as a diamond breaks a precious stone.
162. He whose wickedness is very great brings himself down to that state where his enemy

wishes him to be, as a creeper does with the tree which it surrounds.

163. Bad deeds, and deeds hurtful to ourselves, are easy to do; what is beneficial and good, that is very difficult to do.
164. The foolish man who scorns the rule of the venerable ([Arahat](#)), of the elect (Ariya), of the virtuous, and follows false doctrine, he bears fruit to his own destruction, like the fruits of the Katthaka reed.
165. By oneself the evil is done, by oneself one suffers; by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself, no one can purify another.
166. Let no one forget his own duty for the sake of another's, however great; let a man, after he has discerned his own duty, be always attentive to his duty.

Ch. XIII: World

167. Rouse yourself, be diligent, in Dhamma faring well. Who dwells in Dhamma's happy in this birth and the next.

Ch. XIV: The Buddha (The Awakened) (Buddha-vaggo)

183. Not to commit any sin, to do good, and governance of one's mind, that is the teaching of (all) the Awakened. *Sabbapāpassa akaraṇaṃ kusalassa upasampadā Sacittapariyodapanam etam buddhāna sāsanaṃ.*

Ch. XX: The Way (Magga-vaggo)

276. You yourself must make an effort. The Tathagatas (Buddhas) are only preachers. The thoughtful who enter the way are freed from the bondage of [Mara](#). *Tumhehi kiccaṃ ātappaṃ akkhātāro tathāgatā Paṭipannā pamokkhanti jhāyino mārabandhanā.*
277. 'All created things perish,' he who knows and sees this becomes passive in pain; this is the way to purity. *Sabbe saṅkhārā aniccā'ti yadā paññāya passati Atha nibbindati dukkhe esa maggo visuddhiyā.*
278. 'All created things are griefs and pains,' he who knows and sees this becomes passive in pain; this is the way that leads to purity. *Sabbe saṅkhārā dukkhā'ti yadā paññāya passati Atha nibbindati dukkhe esa maggo visuddhiyā.*
279. 'All forms are unreal,' he who knows and sees this becomes passive in pain; this is the way that leads to purity. *Sabbe dhammā anattā'ti yadā paññāya passati Atha nibbindati dukkhe esa maggo visuddhiyā.*

Ch. XXIV: Thirst (Taṇhā-vaggo)

343. Men, driven on by thirst, run about like a snared hare; let therefore the mendicant drive out thirst, by striving after passionlessness for himself.
- Tasiṇāya purakkhatā pajā parisappanti saso'va bādhito
Tasmā tasiṇaṃ vinodaye bhikkhu ākaṅkhī virāgamattano.
350. If a man delights in quieting doubts, and, always reflecting, dwells on what is not delightful (the [impurity of the body](#), &c.), he certainly will remove, nay, he will cut the [fetter](#) of [Mara](#).
- Vitakkupasame ca yo rato asubhaṃ bhāvayati sadā sato
Esa kho vyantikāhiti esa checchati mārabandhanaṃ.

English translations

- [Daniel Gogerly](#), printed the first English translation of “Dhammapada”, comprising verses 1-255 in 1840 in Ceylon.^[25]
- Tr [F. Max Müller](#), in *Buddhist Parables*, by E. W. Burlingame, 1869; reprinted in *Sacred Books of the East*, volume X, Clarendon/Oxford, 1881; reprinted in *Buddhism*, by Clarence Hamilton; reprinted separately by Watkins, 2006; reprinted 2008 by Red and Black Publishers, St Petersburg, Florida, [ISBN 978-1-934941-03-4](#); the first English translation (a Latin translation by [V. Fausböll](#) had appeared in 1855)
- Tr J. Gray, American Mission Press, Rangoon, 1881
- Tr J. P. Cooke & O. G. Pettis, Boston (Massachusetts?), 1898
- *Hymns of Faith*, tr Albert J. Edmunds, Open Court, Chicago, & Kegan Paul, Trench, Trübner & Co., London, 1902
- *Stories of Buddhist India*, tr Piyadassi, 2 volumes, Moratuwa, Ceylon, 1949 & 1953; includes stories from the commentary
- ([see article](#)) Tr [Sarvepalli Radhakrishnan](#), Oxford University Press, London, 1950; includes Pali text
- *Collection of Verses on the Doctrine of the Buddha*, comp Bhadragaka, Bangkok, 1952
- Tr T. Latter, Moulmein, Burma, 1950?
- Tr W. Somalokatissa, Colombo, 1953
- Tr Narada, John Murray, London, 1954
- Tr E. W. Adikaram, Colombo, 1954
- Tr A. P. Buddhadatta, Colombo, 1954; includes Pali text
- Tr Siri Sivali, Colombo, 1954
- Tr ?, Cunningham Press, Alhambra, California, 1955
- Tr C. Kunhan Raja, Theosophical Publishing House, Adyar/Madras, 1956; includes Pali text
- Free rendering and
- Tr Chhi Med Rig Dzin Lama, Institute of Higher Tibetan Studies, Sarnath, India, 1982; tr from the modern Tibetan translation by dGe-'dun Chos-'phel; includes Pali & Tibetan texts
- Tr & pub Dharma Publishing, Berkeley, California, 1985; tr from the modern Tibetan translation by dGe-'dun Chos-'phel
- Commentary, with text embedded, tr Department of Pali, University of Rangoon, published by Union Buddha Sasana Council, Rangoon (date uncertain; 1980s)
- Tr Daw Mya Tin, Burma Pitaka Association, Rangoon, 1986; probably currently published by the Department for the Propagation of the Sasana, Rangoon, and/or Sri Satguru, Delhi
- *Path of Righteousness*, tr [David J. Kalupahana](#), Universities Press of America, Lanham, Maryland, c. 1986

- Tr Norton T. W. Hazeldine, Denver, Colorado, 1902
- *The Buddha's Way of Virtue*, tr W. D. C. Wagiswara & K. J. Saunders, John Murray, London, 1912
- Tr Silacara, Buddhist Society, London, 1915
- Tr Suriyagoda Sumangala, in *Ceylon Antiquary*, 1915
- Tr [A. P. Buddhadatta](#), Colombo Apothecaries, 1920?
- *The Buddha's Path of Virtue*, tr F. L. Woodward, Theosophical Publishing House, London & Madras, 1921
- In *Buddhist Legends*, tr E. W. Burlingame, [Harvard Oriental Series](#), 1921, 3 volumes; reprinted by [Pali Text Society \[1\]](#), Bristol; translation of the stories from the commentary, with the Dhammapada verses embedded
- Tr R. D. Shrikhande and/or P. L. Vaidya (according to different bibliographies; or did one publisher issue two translations in the same year?), Oriental Book Agency, Poona, 1923; includes Pali text
- "Verses on Dhamma", in *Minor Anthologies of the Pali Canon*, volume I, tr [C. A. F. Rhys Davids](#), 1931, Pali Text Society, Bristol; verse translation; includes Pali text
- Tr N. K. Bhag(w?)at, Buddha Society, Bombay, 1931/5; includes Pali text
- *The Way of Truth*, tr S. W. Wijayatilake, Madras, 1934
- Tr Irving Babbitt, Oxford University Press, New York & London, 1936; revision of Max Müller
- Tr K. Gunaratana, Penang, Malaya, 1937
- *The Path of the Eternal* interpretation by Wesley La Violette, Los Angeles, 1956
- Tr Buddharakkhita, Maha Bodhi Society, Bangalore, 1959; 4th edn, Buddhist Publication Society, Kandy, Sri Lanka, 1996; includes Pali text
- Tr Suzanne Karpelès?, serialized in *Advent* (Pondicherry, India), 1960–65; reprinted in *Questions and Answers*, Collected Works of the Mother, 3, Pondicherry, 1977
- *Growing the Bodhi Tree in the Garden of the Heart*, tr Khantipalo, Buddhist Association of Thailand, Bangkok, 1966; reprinted as *The Path of Truth*, Bangkok, 1977
- Tr P. Lal, New York, 1967/70
- Tr [Juan Mascaró](#), Penguin Classics, 1973
- Tr Thomas Byrom, Shambhala, Boston, Massachusetts, & Wildwood House, London, 1976 ([ISBN 0-87773-966-8](#))
- Tr [Ananda Maitreya](#), serialized in *Pali Buddhist Review*, 1 & 2, 1976/7; offprinted under the title *Law Verses*, Colombo, 1978; revised by Rose Kramer (under the Pali title), originally published by Lotsawa Publications in 1988, reprinted by Parallax Press in 1995
- *The Buddha's Words*, tr Sathienpong Wannapok, Bangkok, 1979
- *Wisdom of the Buddha*, tr Harischandra Kaviratna, Pasadena, 1980; includes Pali text
- *The Eternal Message of Lord Buddha*, tr Silananda, Calcutta, 1982; includes Pali text
- Tr Raghavan Iyer, Santa Barbara, 1986; includes Pali text
- ([see article](#)) Tr [Eknath Easwaran](#), Arkana, London, 1986/7([ISBN 978-1-58638-019-9](#)); reissued with new material Nilgiri Press 2007, Tomales, CA ([ISBN 9781586380205](#))
- Tr John Ross Carter & Mahinda Palihawadana, Oxford University Press, New York, 1987; the original hardback edition also includes the Pali text and the commentary's explanations of the verses; the paperback reprint in the World's Classics Series omits these
- Tr U. D. Jayasekera, Colombo, 1992
- *Treasury of Truth*, tr Weragoda Sarada, Taipei, 1993
- Tr [Thomas Cleary](#), Thorsons, London, 1995
- *The Word of the Doctrine*, tr [K. R. Norman](#), 1997, Pali Text Society, Bristol; the PTS's preferred translation
- Tr Anne Bancroft?, Element Books, Shaftesbury, Dorset, & Richport, Massachusetts, 1997
- *The Way of Truth*, tr [Sangharakshita](#), Windhorse Publications, Birmingham, 2001
- Tr F. Max Müller (see above), revised Jack Maguire, SkyLight Pubns, Woodstock, Vermont, 2002
- Tr Glenn Wallis, Modern Library, New York, 2004 ([ISBN 978-0-8129-7727-1](#))
- Tr [Gil Fronsdal](#), Shambhala, Boston, Massachusetts, 2005 ([ISBN 1-59030-380-6](#))
- Tr Bhikkhu Varado, Inward Path, Malaysia,

- *Law*, tr Swami Premananda, Self-Realization Fellowship, Washington DC, 1942
- Tr Dhammajoti, Maha Bodhi Society, Benares, 1944
- Tr Jack Austin, Buddhist Society, London, 1945

2007; [Dhammapada in English Verse](#)

- See also online translations listed below.

Musical Settings

- [Ronald Corp](#), 2010, a cappella choral setting of Francis Booth's translation, released on [Stone Records](#).

Notes

1.

- See, e.g., the Gāndhārī Dharmapada (GDhp), verses 301, 302, in: Brough (1962/2001), p. 166; and, Ānandajoti (2007), ch. 4, "Pupphavagga" (retrieved 25 November 2008 from "Ancient Buddhist Texts" at <http://www.ancient-buddhist-texts.net/Buddhist-Texts/C3-Comparative-Dhammapada/CD-04-Puppha.htm>).
- • See, for instance, Buswell (2003): "rank[s] among the best known Buddhist texts" (p. 11); and, "one of the most popular texts with Buddhist monks and laypersons" (p. 627). Harvey (2007), p. 322, writes: "Its popularity is reflected in the many times it has been translated into Western languages"; Brough (2001), p. xvii, writes: "The collection of Pali ethical verses entitled "Dhammapada" is one of the most widely known of early Buddhist texts."
- • This commentary is translated into English as *Buddhist Legends* by E W Burlingame.
- • See, e.g., Rhys Davids & Stede (1921-25), pp. 335-39, entry "Dhamma," retrieved 25 November 2008 from "U. Chicago" at <http://dsal.uchicago.edu/cgi-bin/philologic/getobject.pl?c.1:1:2654.pali>.
- • See, e.g., Rhys Davids & Stede (1921-25), p. 408, entry "Pada," retrieved 25 November 2008 from "U. Chicago" at <http://dsal.uchicago.edu/cgi-bin/philologic/getobject.pl?c.2:1:1516.pali>.
- • See, for instance, C.A.F Rhys David's "Verses on Dhamma," Kalupahana's "The Path of Righteousness," Norman's "The Word of the Doctrine," Woodward's "The Buddha's Path of Virtue," and other titles identified below at ["English translations"](#).
- • See also Fronsdal (2005), pp. xiii-xiv. Fronsdal, p. xiv, further comments: "... If we translate the title based on how the term *dhammapada* is used in the verses [see Dhp verses 44, 45, 102], it should probably be translated 'Sayings of the Dharma,' 'Verses of the Dharma,' or 'Teachings of the Dharma.' However, if we construe *pada* as 'path,' as in verse 21 ..., the title could be 'The Path of the Dharma.' Ultimately, as many translators clearly concur, it may be best not to translate the title at all."
- • Pertinent episodes allegedly involving the historic Buddha are found in the commentary (Buddharakkhita & Bodhi, 1985, p. 4). In addition, a number of the Dhammapada's verses are identical with text from other parts of the Pali [tipitaka](#) that are directly attributed to the Buddha in the latter texts. For instance, Dhammapada verses 3, 5, 6, 328-330 can also be found in [MN](#) 128 (Ñāṇamoli & Bodhi, 2001, pp. 1009-1010, 1339 n. 1187).
- • Wallis (2004), p. xi.
- • Geiger (2004), p. 19, para. 11.2 writes:

More than half the verses may be found also in other canonical texts. The compiler of the [Dhammapada] however certainly did not depend solely on these canonical texts but also made use of the great mass of pithy sayings which formed a vast floating literature in India.

In a similar vein, Hinüber (2000), p. 45, para. 90 remarks: "The contents of the [Dhammapada] are mainly gnomic verses, many of which have hardly any relation to Buddhism."

- • *Buddhist Studies Review*, 6, 2, 1989, page 153, reprinted in Norman, *Collected Papers*, volume VI, 1996, Pali Text Society, Bristol, page 156
 - • Brough (2001), pp. 44–45, summarizes his findings and inferences as:
 - "... We can with reasonable confidence say that the Gāndhārī text did not belong to the schools responsible for the Pali Dhammapada, the Udānavarga, and the Mahāvastu; and unless we are prepared to dispute the attribution of any of these, this excludes the Sarvāstivādins and the Lokottaravāda-Mahāsāṅghikas, as well as the Theravādins (and probably, in company with the last, the *Mahīśāsakas*). Among possible claimants, the Dharmaguptakas and *Kāśyapīyas* must be considered as eligible, but still other possibilities cannot be ruled out."
 - • Brough (2001). The original manuscript is believed to have been written in the first or second century CE.
 - • See, e.g., [Cone \(1989\)](#).
 - • *Journal of the Pali Text Society*, volume XXIII, pages 113f
 - • Brough (2001), pp. 38-41, indicates that the Udanavarga is of Sarvastivadin origin.
 - • Hinüber (2000), p. 45, para. 89, notes:
 - More than half of [the Dhammapada verses] have parallels in corresponding collections in other Buddhist schools, frequently also in non-Buddhist texts. The interrelation of these different versions has been obscured by constant contamination in the course of the text transmission. This is particularly true in case of one of the Buddhist Sanskrit parallels. The Udānavarga originally was a text corres[p]onding to the Pāli [Udāna](#).... By adding verses from the Dhp [Dhammapada] it was transformed into a Dhp parallel in course of time, which is a rare event in the evolution of Buddhist literature.
 - • Rockhill, William Woodville (trans.): Udānavarga : a collection of verses from the Buddhist canon compiled by Dharmatrāta being the Northern Buddhist version of Dhammapada / transl. from the Tibetan of the Bkaḥ-gyur, with notes and extracts from the commentary of Pradjñāvarman. London: Trübner 1883 [PDF](#) (9.1 MB)
 - • Ānandajoti (2007), "Introduction," "Sahassavagga" and "Bhikkhuvagga."
 - • Brough (2001), pp. 23–30. After considering the hypothesis that these texts might lack a "common ancestor," Brough (2001), p. 27, conjectures:
 - On the evidence of the texts themselves it is much more likely that the schools, in some manner or other, had inherited from the period before the schisms which separated them, a definite tradition of a Dharmapada-text which ought to be included in the canon, however fluctuating the contents of this text might have been, and however imprecise the concept even of a 'canon' at such an early period. The differing developments and rearrangements of the inherited material would have proceeded along similar lines to those which, in the Brahmanical schools, produced divergent but related collections of texts in the different [Yajur-veda](#) traditions.
- He then continues:
- ... [When] only the common material [is] considered, a comparison of the Pali Dhammapada, the Gandhari text, and the Udanavarga, has produced no evidence whatsoever that any one of these has any superior claim to represent a 'primitive Dharmapada' more faithfully than the others. Since the contrary appears to have been assumed from time to time, it is desirable to say with emphasis that the Pali text is *not* the primitive Dharmapada. The assumption that it was would make its relationship to the other texts altogether incomprehensible.
- • v. Hinüber, Oskar (2006). "Dhammapada". In Buswell, Jr., Robert E. *Macmillan Encyclopedia of Buddhism. USA: Macmillan Reference USA. pp. 216–17. ISBN 0-02-865910-4.*
 - • English chapter titles based on Müller (1881).
 - • Pali retrieved 2008-03-28 from "Bodhgaya News" (formerly, La Trobe U.) starting at <http://www.bodhgayanews.net/tipitaka.php?title=&record=7150>, and from "MettaNet - Lanka" at <https://web.archive.org/web/20130720003936/http://www.metta.lk/tipitaka/2Sutta-Pitaka/5Khuddaka-Nikaya/02Dhammapada/index.html>.
 - • Brough (2001) orders the chapters of the Gandhari Dharmapada as follows: *I. Brāhmaṇa; II. Bhikṣu; III. Trṣṇā; IV. Pāpa; V. Arhant; VI. Mārga; VII. Apramāda; VIII. Citta; IX. Bāla; X. Jarā; XI. Sukha; XII. Sthavira; XIII. Yamaka; XIV. Paṇḍita; XV. Bahuśruta; XVI. Prakīrṇaka (?); XVII. Krodha; XVIII. Pruspa; XIX. Sahasra; XX. Śīla (?); XXI. Kṛtya (?); XXII. Nāga, or Aśva (?); XXIII. - XVI. [Lost].* [Parenthesized question marks are part of Brough's titles.] Cone (1989) orders the chapters of the Patna Dharmapada as follows: *1. Jama; 2. Apramāda; 3. Brāhmaṇa; 4. Bhikṣu; 5. Attha; 6.*

Śoka; 7. Kalyāṇī; 8. Puṣpa; 9. Tahna; 10. Mala; 11. Bāla; 12. Daṇḍa; 13. Śaraṇa; 14. Khānti; 15. Āsava; 16. Vācā; 17. Ātta; 18. Dadantī; 19. Citta; 20. Māgga; 21. Sahasra; [22. Uruga].

25. • Trainor, Kevin (1997). *Relics, Ritual, and Representation in Buddhism: Rematerializing the Sri Lankan Theravada Tradition - Volume 10 of Cambridge Studies in Religious Traditions*. Cambridge University Press. p. 6. [ISBN 9780521582803](#).

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